

THE
ORACLE,
 Being Calculated for the ANSWERING
QUESTIONS
 IN ALL
ARTS and SCIENCES,
 EITHER
Serious, Comical, or Humerous,
 Both in PROSE and POETRY.

PROPOSALS

For the Publishing this PAPER every *Wednesday*.

WHEREAS *M. Smith* Gent. has had an extraordinary Success on the Presenting his Poems call'd the **MONITORS**, insomuch that above Twelve Hundred of the best Families in England have made him Generous Returns, and also have Encourag'd him to Publish a Weekly Paper of such Kind, as may both IMPROVE and DELIGHT; and the rather because formerly He was the Undertaker of the Paper call'd the **BRITISH APOLLO**.

In pursuance of such an Undertaking, the said *M. Smith* has communicated his Intentions to many of the most Celebrated Authors of the Age in all Arts and Sciences, as also to such who are most Applauded for a Natural Facility in Humour, all which have most generously promis'd their Assistance *Gratis*, being Persons above Reward: Nor is it to be doubted, that as from the great Variety of Entertainments so large an Assistance must give, the Paper will meet with an Universal Reception, so it being the Only One Publish'd of this Nature, it is likely to become the Common Treasury, to which the Ingenious will commit their Thoughts and Discoveries.

The Design of the said Paper is to Answer Questions both in Prose and Verse, in all Arts and Sciences, either *Serious, Comical or Humerous*, in the same Style they are sent in, and according to the most Refined Taste of the Age; amongst which will be interspers'd select Poems on several Subjects, Satyrs against the Vices and Follies of the Age, and Curious new Discoveries both in Art and Nature, with many of which the Undertaker is already Furnish'd: But all Party-Matters will be wholly declin'd; nor will any Notice be taken of Questions Lewd or Profane.

The Conditions are, *viz.* The *Subject-Matter* will be contain'd in a Sheet and half of Paper, which will be sent once a Week to all the Subscriber's Houses, such Subscribers to pay down One Shilling towards the great Charge of Paper, Printing, Messengers, &c. and Two Shillings more at the End of Three Months.

All Persons to be at Liberty to leave off taking them whenever they shall think fit, only paying for those receiv'd, deducting the Shilling paid down.

The *Undertaker* having been so generously Presented by such a great Number of People of Condition, it must be supposed that his Character must be known to, and not disliked by great Part of them, therefore it cannot be imagin'd he will forfeit the Reputation he has acquir'd, by not being just to all the *Articles* herein express'd; and since his future Success must depend thereon.

The Bearer (who receiv'd the Money presented on the *Monitors*) will speedily wait upon all to whom these Proposals are deliver'd, for their Subscriptions.

N. B. No Papers will be Sold to any but the Subscribers, whatever may be offer'd for them.

Whereas many were so very kind as to make great Interest amongst their Friends for the *Undertaker*, on his Presenting the *Monitors*; He hopes the like Favour now, on his *Oracle*: Such who Subscribe not to the Bearer, are desir'd to send their Subscriptions, Letters, Questions, &c. to Mr. CHARLES LILLIE Perfumer, at the Corner of Beaufort Buildings in the Strand, or to Mr. SAMUEL KEIMER the Printer of this PAPER.

N. B. This Undertaking was design'd to be Publish'd some Months since, but the Author was advis'd to defer it till the Members of Parliament came to Town. They who think not fit to Subscribe, are desir'd to be so kind as to Return this Specimen.

A P O L L O to the Town.

A Synod of the Awful Powers above, Was lately Summon'd by Immortal (Jove; In which, propitiously they pleas'd to Scan Both Nature's Course, and Nature's Glory, Man: At length arising from his Throne of State, Thus said the Thunderer— and made it Fate. Great God of Wisdom, by whose Inf'ence, (W E, And all the Gods support our Dignity; Whose Councils in our Sanctions brightly shine, And stamp 'em all with Sacred and Divine: Behold yon British Isle, behold the Race, Whose Form the Beauties of our Image grace; Their Notions just, their Thoughts sublime (in Flight, Their Conversation Easy, Gen'rous, and Polite; But ah! presuming on their Wit's Defence, Too oft they lose the Guards of solid Sense: Rescu'd from all the Plagues of Cruel Wars, They Plunge in more severe Intestine Fars;	And, what a Scene of Errors wild affords, Their Quarrels are no more on Things, but (Words: In Fundamentals All are of a Mind, But in Pursuit to Crown their Wishes, blind; Our Pleasure is, that you restore their Eyes, Dispel those Mists in which their Ruin lies, Relapses Fatal to their Realm restrain, And we'll Indulge 'em with the Golden Age (again. Pleas'd with the grateful Task, behold I'm (come, To Rescue Britain from Impending Doom; And to correct the Vices of their Taste, Which pall the Pleasures of the best Repast. Long through State-Topics you in vain (have run, And now arrive where you at first began; Your Notions all Tautology, confess, With nothing New, except their Modern Dress; And while meer Sophistry forms the Dispute, You neither are Refuted, nor Refute: In
---	--

West-ward, and as the Air is most Rarify'd under the Sun's Meridian, so it follows from necessary Laws of Statics, that the Air which is more Condense, readily flows to that which is more Rarify'd, in order to preserve an equal Ballance, when the Air which is not at a greater distance than is mention'd above, from a Vertical Sun, naturally follows the Course of the Sun; but the Sun, as it passes the Ecliptick, goes Northward and Southward, it follows, that to those, who live under the Line, the foresaid Wind is sometimes full East, sometimes East-North, and sometimes East-South; and that to those who live in the Temperate Zones, it is sometimes full East, namely, when the Declension of the Sun, is too small to make a difference; at other Times to the Northern Sailors, it is East-South, to the Southern East-North.

Q. Gentlemen, I have a Plentiful Estate, have had a liberal Education, and have seen the Town, and am pretty well acquainted with it; a full Knowledge of which, I think all Gentlemen ought to have, before they entertain Thoughts of retiring from it, that they may be the better secur'd against all Temptations for a Return; I am now for a Country Life, where I design to spend and end my Days. I am fully Convinc'd, that all which can consummate the utmost Felicity this World can give, are contain'd in Choice Books, and a Choice Friend; the first I have, the last I presume I may have, since I am willing to give a plentiful Subsistence to such a Friend: now my Request to you, is, how I shall make Judgment on such a Person, and your Advice for my Conduct towards him, in such Circumstances of Life as I have mention'd.

*A. We suppose that you are convinc'd that your Friend ought to be of equal Birth with your self, and to have had the like Liberal Education; that he ought to be a Man of Honour, and just in his Principles, and Furnish'd with all other Moral Virtues; tho' these alone may be sufficient to make him a good Man, they are not so to render him a good Friend, we mean not such as may give you that Felicity by his Conversation, which you seem to expect: No, He must be a Man of a quick Turn of Thought and flowing Invention, which will give you Variety; the Faculties, as well as Senses, being soon tir'd with a Repetition of the same thing. We find the great Creator delighted himself in the Infinite Variety we see in the Creation, and we are apt to believe he is pleas'd with the various Ways of Worship of his Creatures, while they are aim'd at his Glory: Yet Variety of Ideas flowing from your Friends exuberant Genius will not conduce to a solid Happiness, except they consist of Notions which may better your Understanding: So true is that Axiom *Vna brevis Ars longa*, that a Man of Sense would not converse an Hour with a Person from whom he can hope no Improvement; all that Time is a Breach in Life,*

and an insignificant Parenthesis, much better avoided. A Friend ought to be chosen like a Picture, a Piece well colour'd with just Proportion, tho' without the Master-Strokes of Life, may please at first View as well as a Piece of *Van dyke* or *Titian*; but converse a little with them, and every Review will discover more Faults in the first, and greater Beauties in the last; therefore study well your Friend before you take him into your Bosom: As for your Conduct, forget that your Friend depends on you, and oblige him to do the same, least his Sense of it should check his Reproof of your Errors, of far more Advantage to you, than Applause on your just Merit.

POEMS.

Q. APOLLO since you'r pleas'd to say,
You're sometimes *Ludicrous* and Gay,
Convincing Proof you love good Fellows;
Tis therefore we increase you tell us,
Th' Occasion, whence the Grace-Cup came
To have that venerable Name?
And why a Bumper, 'tis, tho' right well,
That most deserves the noblest Title?
A. In Times of Old, when Papal Notions
Sway'd English-men in their Devotions;
And Priests held absolute Dominion
O'er Purses; as well as Opinion;
By which (to make Religion Flourish)
Their Bodies carefully they'd cherish;
As knowing Priests but ill deserv'd,
(The World wou'd say) if Priests were
(starv'd);

St. Thomas Becket, whose great Name
Stands high in Ecclesiastick Fame,
Large Tables kept, with Loads attended
Of Meat, which their Supporters bended;
Tho' but an Hundred full-charg'd Dishes,
Of Surgeon, Cod, and other Fishes;
With rich Wines, all the while Lent lasted,
On which Religiously they Fasted:
He well observing ev'ry Guest,
When Teeth and Maw had done their best,
With as much Reverence wou'd bow,
As portly Paunches might allow;
And so relinquish well-fill'd Place,
Before the Epilogue of Grace:

This graceless Custom to Controul,
He order'd that a mighty Bowl,
(Fill'd with Spic'd Wine) of Massy Plate,
When Grace was said, shou'd mount in State:
This op'd their sinful Eyes and Taught 'em
Due Thankfulness for good Chear brought
(Cem;
Convinc'd 'em too that Heav'n Rewarded
Those who Posterious Grace regarded;
For none away e'er after slunk,
'Till Grace was said, and Wine was drunk.

Some say (but Authors therein vary)
They dub'd him Saint for this Figary;
Be that as't may, this was th' Occasion,
That brought the Grace-Cup into Fashion.

CATO and CÆSAR. EPIGRAM.

Amongst the Writers of Old Rome and Greece,
One and but One could boast a Faultless
(Piece;
In Cæsar's Writings could no Flaw be found,
A Champion, yet for Eloquence Renown'd;
That Province He as sole Dictator held
For Ages past, and what! at last excell'd y
Will Prejudice this Paradox allow?
No, Censure at the Question knits her Brow;
Yet read the Commentary Cæsar Writ,
Then Cato's Story by a British Wit;
You'll see a strange Reverse of Fortune there,
Cæsar Reduc'd and Cato Conquerer.

L O N D O N: Printed by S. Keimer, at the Printing-Press in Pater-Noster-
Row: Where Subscription are taken in 1715.

Of Men, which their Supporters bound;
The, but an Hundred full-charg'd Bibles;
Of Strength, God, and other Things;
Which rich Wines, all the while last;
On which Religionally they Fast;
He well observing, by Great
When Trench and Maw had done their best,
With as much Reverence wou'd bow,
As poorly Fanciers might allow;
And to relinquish well-Bred Place,
Before the Epilogue of Grace:

The Case Depending.

Both Whigs and Tories, when such in Ex-
(tremes,
Their Virtues and their Honour are but Dreams;
This loads the other with Marks of Disgrace,
Only because He cannot fill his Place:
That Triumphs over this, explodes his Crimes,
To ward off all Attempts to Change the
Times:
Each wond'rous Loyal, while at Helm he steers,
But thence discharg'd, each Plagues us with
his Fears:
Thus the True Cause, they all this Pother keep,
Is, who shall have the Shearing of the Sheep:
Unhappy Britain, how forlorn's thy Fate,
When not Thine, but their Int'rest guides the
State.

ADVERTISEMENT.

To be Publish'd every Saturday.

THE LONDON POST; With the
freshest News Foreign and Domestick; toge-
ther with Port News, Rates of Stocks and Funds,
Prices of Corn, Abstracts of Cases and Causes depend-
ing in Parliament, or in the Courts of Justice, with
an Impartial Account of all Pamphlets and Books pub-
lish'd the Week past; and in short every thing that
is worth the Reader's Notice.
N. B. This will be no Party-Paper, but a true
Original of Facts as they are; and is so Printed, that
Gentlemen may send 'em into the Country Letter-wise,
without the Charge of double Postage. Sold by
S. Keimer at the Printing-Press in Pater-Noster-
Row; A. Boulter without Temple-Bar; S. Boulter
at Charing-Cross; and T. Harrison at the Royal Ex-
change. (Price Three-Half-Pence.

Harvard College Library
gift of
Friends of the Library
November 9, 1954

In Senseless Jargon thus your Hours slide on,
And Life (before you relish it) is gone:
No Leisure to improve your nobler Parts,
In Science of Philosophy or Arts;
In Youth, by Fashions courted for their Tools,
In Age you're their Contempt, and die like
Fools.

Your Country all the while neglected lies,
To each, that dares invade, a Sacrifice;
Whom, join'd by the Oppress'd, will soon suc-
(ceed,

For Britons can by Britons only bleed:
The Consequence of which unnatural Crimes,
Will render you the Curse of Future Times.

Rouse from this Lethargy, and let the
(Beams
Of Knowledge dissipate these empty Dreams;
This Noise without Design, this War of Words,
Which no Improvement or Delight affords;
Your Nobler Faculties thus un-employ'd,
Their Energy is wretchedly destroy'd:
The British Genius, whose aspiring Fame
Once reach'd the Stars, depress'd by Sloth and
(Shame.

That you from all these Ills may be re-
(triev'd,
In an Auspicious Hour we are arriv'd,
Wish all our Treasury of Wit and Arts,
And Maxims to improve your brightest Parts;
Of each Effect we'll shew the genuine Cause,
And Metaphysics above Nature's Laws;
For which our Oracle we Condescend,
To place with you, and be OURSELF your
Friend.

Those dark *Enigma's* which Torment the
Mind,
And sow'r Life's Pleasures, there Solution finds:
All in each Art, as Inclinations lead,
Shall in their wish'd Discoveries succeed:
They who are Studios of their Country's
(Weal,
And gen'rous Passion for their Fellows feel;
The Mysteries shall learn there to improve
Of Commerce Husbandry, and mutual Love.

To Mitigate your Labours, we'll display,
Sometimes *Amusements* *Ludicrous* and *Gay*:
Thus mingling Profit with Delight you'll find,
The truest Pleasures, which regale the Mind;

Have a just Taste of Life, and so employ
Your Thoughts, as to convert each Grief to
(Joy.

The Cause of former Heats you'll then de-
Unworthy of one Moment of the Wise; (spite,
Contemn the wretched Views of Faction's
(Strife
Destructive to the Balmy Joys of Life;
Your Monarch thus will fill an easie Throne,
To's Predecessors a long Age unknown;
Both Peace and Plenty flourish all a-round,
And ev'ry Wish will with Success be Crown'd.

While Virtue thus and Wisdom guide your
(Ways,
(Which in themselves are both Reward and
(Praise),
Your soft and smiling Hours will gently slide,
And ev'n the frail Decays of Nature hide;
And when you're summon'd from these low
(Abodes,
You'll mount aloft, and mingle with the Gods.

* * The following Questions were sent us
as soon as our Proposals were out, but since
they were in the Press, we have receiv'd di-
vers others very Curious, and several extream
Humorous, with which we shall proceed, as
soon as we have enter'd our Subscribers in our
Books, and fix'd the Lists for our Servants:
We shall take the same Method in the Order
of the Questions, as was observ'd in the *British*
Apollo; viz. Of inserting the Divinity Ques-
tions in the first place, then those in Philosophy,
etc. but never cumber the Paper with News,
as in that, there being a sufficient Number of
Prints of that Nature already.

GENTLEMEN,

Q. I Observe there are many fright'ned from coming
to the Sacrament, upon Account of a Text
in the 11th of the first Epistle to the Corinthians,
the 29th Verse; He that Eateth and Drinketh
unworthily, Eateth and Drinketh Damnation
to himself; which Text, I believe, is misunder-
stood; I therefore desire you would explain it fully.

A. We are clearly of Opinion, that the ta-
king this Text in the Literal Sense, has kept
too many from being Communicants; an Effect
which it cannot have upon any amongst us, if
the Sense of it were duly understood; for nei-
ther Eating, nor Drinking Unworthily, nor
Eating and Drinking Damnation to one's self,
carry with them the Signification, which is vul-
garly suppos'd. The first of these was a Crime
charg'd

charg'd upon the *Corinthians*; and the latter, the Punishment affix'd to that Crime; and if the former cannot be committed by us, neither can the latter be threatned against us. The Corruptions of which the *Corinthians* are here accused, were occasion'd by their *Fasts of Love*, which in those Primitive Times of Christianity, accompany'd the *Blessed Sacrament*; in which, every one sent in what Provision he pleas'd, which was to furnish out a common Table, for the equal Refreshment of all such as were present; but it seems this Brotherly Method of Communicating the Abundance of some, for the Comfort and Relief of many others, was soon left off; since those who sent in much, fell to their own Provisions, and eat to the full, while others were constrain'd to rise empty: Nay, further, they who could afford it, eat and drank to Excess, with Gluttony and Drunkenness at that sacred Meeting, making no Distinction between this and Ordinary Meals; and therefore the Apostle calls it, *A not discerning the Lord's Body*. For such Abuses, these Fasts were abolish'd, God having shewn his great Displeasure, by visible Judgments that overtook the Offenders; such as violent Diseases and sudden Death. For this Cause, (says the Apostle) *some are weak among you, and some have slept*. But 'tis impossible Eternal Damnation can be meant; because the Original *Keim* signifies barely Judgment in its largest Extent, and therefore Judgments here are said to be inflicted, that they might escape the Wrath to come; so that we cannot be guilty of the Fault which they committed, of *Eating and Drinking thus unworthily*, no such Fasts of Love being Customary with us, nor are we therefore liable to the Punishment denounced of *Eating and Drinking Damnation to ourselves*, which, however, does not signify Eternal Destruction; and therefore it is very unjust and unreasonable, that this Text should be apply'd to every Failure, in respect to our Preparation, or should keep any away from the Blessed Sacrament, for fear of their being damn'd by their coming thither.

Q. Since Experience tells us, that the Blackness in Negroes is not occasion'd by the Heat of the Climate, by Reason some in hotter Climates are but Tawny; also some with us after several Generations here, have retain'd their Progenitors original Blackness: What then may be the Occasion of their Hue? How might it first be introduc'd into the World? Matters of the greatest Moment depend on the Solution hereof; for if they were so from the first, how could we be all the Sons of Adam?

A. If we could give no Rational Solution to this Question, it ought no more to Shock our Faith in the Holy Scriptures, than our Ignorance in Causes of many Phenomena in Nature ought to persuade us against the Belief of Effects obvious to our Senses: But if we give Mathematical Demonstration how this might be, if we hit not the real Cause, we suppose

*the Q acrist will be fully satisfy'd. This Blackness might at first happen by Art, and after be confirmed by Nature; as the *Hotentots*, or Natives of the Cape of Good Hope, do at this Day; they anoint their Children with Soot and Oil, and so expose them naked to the Sun: This Hue might be more strongly fix'd in them after, by the Force of Imagination, by their Women (when Pregnant) always looking on such. History gives us a famous Instance of this, of a White Lady's Conceiving a Black, by her constant looking on a Negro's Picture. Sacred History also gives us the like Instance in brute Creatures. And we know a Gentleman, who by having the Skins of Canary Birds stuff'd, and Painted with several Colours, and so stuck up in Cages of Canary-Birds at their time of Coupling, has thereby obtained Broods so colour'd; and which have after continu'd those Colours in their Young Ones.*

Q. How comes it (Gentlemen) to pass, that we, who are most obliging to our Ladies in every thing else, should lay upon them the great Hardship of Carving to a Numerous Company, as I have often observ'd (and pitied them for it) at large Christmas Entertainments in all Parts of the Kingdom.

*A. We shall not put you off by telling you, that by this means, the Lady may reserve for herself the Bit she likes best, and therefore is in no Danger of losing her Longing; but shall give you the true Reason of it, and shew it is contain'd within her very Title: Lord was anciently written *Laford* and *Hlaford*, till it was Contracted into the present Monosyllable, and it is derived from *Hlaf*, which signifies Bread in the Saxon Language (and under that Name, all manner of Provisions) from whence our Word Loaf is also deriv'd, and *Ford*, which signifies to provide or afford; so that a Lord was he who provided good Entertainment for his Friends, according to the ancient Hospitality of our English Noblemen: The Feminine of this is *Lafdian*, or *Hlafdian*, contracted now into Lady; and this is also derived from *Hlaf*, which signifies Provisions, as before; and *dian* or *dien*, to serve or to dispence it; so that it was the Custom of the Lord to Regale his Friends with much good Cheer, and the Duty of the Lady to Carve or Distribute it; and therefore is so far from being a Hardship, that it is a Consequence that flows from her very Character, and is included (as you see) in her Title of Honour.*

Q. Gentlemen, What is the Reason the Trade-Wind in the West-Indies always blows within one Quarter of the Compass, and at all Times of the Year?

A. We shall not give you the System of the Copernicans, or the Phenomenon of Carceus, from the Influence of the Moon, because we believe the best and truest Solution is taken from the Sun: For as the Course of the Sun is West-